

This is strengthened by the fact, that this appointment was made when man was in a state of innocence,—when he needed not the rest which man requires in his present toilworn condition. From his every day occupation, simple and untiring, he could abstain, but not because his body craved relief from harrassing toils. His rest must have been the mental activity of love and adoration, which is the true repose of holy souls. His nature as holy and the requirements of God, could never have been satisfied with mere idleness on that day, but must have made it an interval of more intense devotion.

Secondly.—The few hints we have of patriarchal times show worship at a time which could only have been the weekly Sabbath. "In process of time" it is said that Cain and Abel brought their offerings unto the Lord. The fact that they came together and that for worship, shows that there was some recognized time for that purpose, otherwise we cannot conceive how Cain and Abel could have been brought together for this object. We can easily understand how he should have been influenced by custom to engage in these services on the appointed day of rest and worship, but can we conceive of him leaving his farm on working days to engage in religious worship. But we are not left to draw this conclusion from mere inference. The words translated "process of time" literally means "end of days," and unquestionably means an appointed season. We believe that the words like the expression "infant of day," means a time returning at short intervals not numbered by weeks or months, but by days. Moreover the sabbath is really "the end of days," the last of the septenary course, that on which God ended his week of creation. Without pressing these points however, we content ourselves with the fact, that the words denote some fixed period, and when we remember that the historian had just mentioned the consecration of the seventh day to holy use, what other supposition can we entertain than that this was the stated period referred to. It is remarked by Bishop Patrick that the Hebrew word

translated "brought" never refers to domestic or private sacrifices, but to such as afterward were offered at the door of the tabernacle.

Among the later patriarchs we find institutions of worship. Not only Noah, Abraham, Isaac and Jacob, but others outside the Abrahamic covenant as Melchizedek, Job and Jethro had their altars and their sacrifices. We admit that it is not expressly mentioned that the sabbath was the time for these religious services. But with the revelation which they had of God's will that six days were given to labor, but that the seventh was consecrated to him, is it to be believed that they took a portion of these six days for worship and spent the sabbath in idleness. This however may be considered only an inference, but we deem it a valid one. We however remark—

Thirdly,—That the words of the fourth commandment require the day to be observed as a day of worship. This we have already seen to have been implied in words of institution which form the sanction of this commandment. "The Lord blessed the Sabbath day and hallowed it," or sanctified it, the word in the original being the same. But moreover the terms of the commandment are, "remember the Sabbath day to keep it holy." Will it be maintained that it was keeping the day holy to be idle. Our Shorter Catechism appropriately condemns "the *profaning* the day by idleness," but it is certainly a strange view of the character of God and the nature of the services which he requires, to suppose that for 1500 years, or if we date from the creation for 4000 years, abstinence from labour was all that he required in order to keep holy that day which he had set apart for himself.

Rest from labor is indeed required, but it is only as a means to an end. Though necessarily prominent it is only an incident. The commandment is a part of that portion of the moral law, which respects our duty to God, and can only be fulfilled by such worship of him as is suited to his nature and is in accordance with his appointment. On this point we may quote the language of a scholarly Jew, as showing